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THE TRUE ECUMENICAL COUNCIL.

THE CHURCH OF THE FIRST-BORN.

[Homo-Talk by J. H. N., April, 1868.]

THE faithfulness of God, in the fulfillment of the letter of his covenant with Abraham, ought to be noticed and well understood. We Gentiles are not apt to appreciate exactly God's faithfulness to that covenant, so far as it relates especially to the Jews. We can congratulate ourselves on the blessings promised to "all nations," but it is rather difficult for us to enter into the feelings that arose—legitimately and appropriately too—between God and the nation that was his "first love," according to the terms of that covenant.

The promises to Abraham make a distinction between his seed and the rest of the world, that places the Jews in a middle place between us and the blessing of God. They are our mediators. The covenant was, "I will be a God to thee, and to thy seed after thee; and in thy seed shall all the nations of the earth be blessed." The blessing of full reconciliation and union with God, was to be given to Abraham's seed first, and then to be distributed from them to all nations. Gentiles are a little prone to set aside that view of the matter, and not recognize the mediation thus instituted. Whereas God, whose eye is on *unity*, and who has good reasons therefore for the policy of giving his blessings through a unitary channel, so as to make all the rest of the nations dependent on one, has practically made great account of that feature of the covenant, and been very faithful to it.

In the first place, the Jews have given us the *Bible*. The Bible is the *history* of the Jewish people; and whatever value there is in it, has been put into it by the facts in the experience of that nation. The Bible was *written* by Jewish men. The seed of Abraham have a copyright of the Bible as authors of the whole of it. (And by the way, an international copyright law that should extend to the New Jerusalem, would entitle them to

a very heavy mortgage on the "Bible House.") The Bible certainly is a great blessing to the world—to all nations. It has certainly gone, as every body can see, with the civilization of the world; and we may boldly say that it has been the *cause* of the civilization of the world; and is at the very head of the column of progress now, pushing against oppression and darkness in all directions, and blessing all nations. Then if we look at nothing but the facts as they stand before us in the visible world, the seed of Abraham has been the mediator of an immense blessing to all nations.

Paul, it is true, concentrates the force of the promise to Abraham (that in his seed, should all nations be blessed), upon Christ, and represents him as the final reservoir of the blessing that was to come upon all mankind through the Jewish nation. Accepting that view in full, still the Gentiles must not turn it to a bad account, by making it an excuse for ignoring the beneficial agencies of the nation out of which Christ came. There is a temptation of that kind—a propensity to say, that "Christ was the seed to whom the promise was made," and he came for the benefit of all nations; he is our Savior, we owe all to him; and as to the rest of the Jewish nation, it has no claim upon us. This is not a fair view of Paul's intention in the argument we have referred to. It is fair to say that as the Jewish nation has given us the Bible, so that nation has given us Christ; they were the mediators of the great Mediator. The whole Jewish nation was the mother of Christ as really as the virgin Mary was. The seed of Abraham, in a general sense, was the womb prepared for the birth of Christ; and we are indebted to that seed as the medium through which only the Son of God could come into this world, and whatever blessings we get from him, reflect credit upon them.

But then, there is another and far more important consideration than any that I have yet brought to view (and one that is almost entirely ignored in the world), which goes to show that God has been faithful to his promise, not only in reference to Christ as the seed, but in reference to what we may call the Jewish church, that was the mother of Christ. Go out of this world into the spiritual world, where the Second Coming took place, and see what was done at that glorious epoch. Christ on the one hand met a small body of living believers (of whom the greater part were Jews), and changed them, and took them into his kingdom. But on the other hand, he also

met all that had believed in God previously—the saints of the whole line that is described, for instance, in the 11th of Hebrews, and raised them from the dead, and formed his kingdom out of them; and it is perfectly evident that the great mass of those that were called into his kingdom at that time, either from this world or in the spiritual world, were Jews. The first resurrection was a resurrection of the Jewish Church; and Daniel so puts it where he says, "There shall be a time of tribulation, such as never was, [referring clearly to the destruction of Jerusalem] and at that time *thy* people [meaning Daniel's people, i. e., the Jews] shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." The waking unto life at that time, was the waking of the Jewish saints that had died in the ages before.

The simple truth is that in advance of the resurrection of the rest of the world, and of the establishment of his kingdom visibly on earth, Christ called to himself in the spiritual world from the Jewish nation a vast body adapted to be the final judges and rulers of the nations. As he assumed the government of the world, so he called his apostles to sit upon twelve thrones with him; and so he called all who at that time overcame, to "sit with him on his throne, as he sat on his Father's throne," to judge the nations. That was the function of that first resurrection-church. They were called to be kings and priests unto God. Christ is said to be "*King of kings*." Who are the kings over whom he is King? Most manifestly that chosen body that he gathered out of the Jewish nation at that time. He is King over them, and they are kings of the nations; and the blessing of God that is to come, as all expect, upon the nations through Christ, is to come also through Christ's viceroys—the kings over whom he is King.

Dividing the government of God into three departments, like the President, Senate, and House of Representatives in this country, or the King, Lords and Commons in England, the Jewish church may be considered as the Senate or the house of Lords; and it has been called into God's kingdom, and established in the experience and power of the resurrection 1800 years in advance of the lower house.

It is this fact in regard to the Jewish nation, that is more important than any other in estimating the faithfulness of God to his covenant

with Abraham. It is a great blessing to the world that he has given it the Bible through the seed of Abraham; and a greater blessing still that he has made the seed of Abraham the mother of Christ; but it is yet to be understood and appreciated that in addition to these *past* agencies of good, he has given them a present and everlasting mediatorship for the world; and that the seed of Abraham is now, not only in the person of Christ, but in the persons of the whole "church of the first-born," brooding over the world, and guiding and arranging and organizing its affairs for the salvation of all nations.

We cannot look, at the present time, to the *visible* seed of Abraham as the special medium of God's blessing to the nations; but that invisible body through which the world is to be redeemed, is after all not only spiritually, but literally, of the seed of Abraham.

The same church that has given us the Bible, and that was the mother of Christ, is also the present ruling power of the world—the house of Lords in the government that is being established. The New Jerusalem that is coming down from God out of heaven, is inhabited by the same men that filled the old Jerusalem with their deeds of faith.

Our jealousy as Gentiles and as Republicans, may make us a little averse to acknowledging the truth about this matter. But it is very important that we should understand and appreciate the position of the church that is above us; not for their sakes, but for our own sake and for the truth's sake. God is no respecter of persons; but he is a respecter of his own covenant and purpose. Above all he is a respecter of *unity*, and he has chosen a plan that is necessary to unity; and that plan involves the assignment of the seed of Abraham to the position of the house of Lords in his government. It is very important that we should understand this truth, with a view, not only to a true perception of God's general policy, but also with reference to our entering into proper relations with the government that is coming down from God out of heaven. We must sympathize with the views entertained by that government, in relation to God's purpose and method of distributing his blessings, before we can enter into close relations with it. If we approach the New Jerusalem in Gentile indifference or jealousy in relation to God's promises to the seed of Abraham, or in the temper of that kind of republicanism which refuses to acknowledge any superiority of one body over another, we shall find the gates of the city shut against us. Our free access to the heavenly places, demands that we should appreciate the Jewish nation, and see that it is literally true, that through that nation God has blessed, is blessing, and shall yet more abundantly bless, all nations.

FREEDOM OF DIVORCE.

"THE truth shall make you free." This, then, is the great emancipator. Not mere abstract truth, but the spirit, the vital

embodiment of truth; a power that goes back of outward conditions and circumstances, and takes effect on the soul first of all, setting it free from the thralldom of sin and Satan. Here, if anywhere, is needed "freedom of divorce." Here divorce is legitimate, and is an inalienable right and privilege for men and women alike. Christ won this freedom for us, in a long, bloody, hand-to-hand struggle. He tried it out with "Massa" Satan, the great enslaver and destroyer of the souls and bodies of men, and procured freedom of divorce for us. Why should we be content with half-way measures—superficial reforms, that fail to emancipate the soul? Instead of asking too much, we do not begin to live up to our privileges. We are like prisoners cowering in dark loathsome cells, when the doors are unbarred, and a way of escape opened. "The truth shall make you free."

THE RESURRECTION.

[Family-Talk, W. C., Dec. 17, 1869.]

G.—Paul says, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." The effect of thinking on that, and offering ourselves to the spirit of it, is to draw us into the resurrection where Christ is. There is a lifting power in the fact; you believe that God has raised Christ from the dead, and it raises you. That is the true calling—the true sphere of all of us, to be able to apprehend Christ in the resurrection. I find it profitable to think of these things in the way that Christ dictates where he says, "This is the work of God, that ye believe on him whom he hath sent." It is *work*. Instead of drifting along until faith comes to us in some outside way, we have got to work. The world will not help us, and the devil will not help us to believe, but there is benefit in the working of the heart.

N.—The doctrine of the correlation of forces, will probably come in by and by in regard to the operation of faith and the resurrection. The scientists say now that heat is motion, electricity is motion, light is motion, and finally that life is motion. Well, so it is. Then the resurrection is but a peculiar kind of motion. We must get that conception at last; that there are various kinds of motion called life, and that the resurrection is a perfect motion of the kind. Perhaps some time we shall be able to tell mathematically what it is; but at any rate it is a kind of motion. Then faith is a presenting of our life to that power, so that that kind of motion is propagated in us, just as heat is propagated through a bar of iron or any other conducting substance. There is a way for us to get in contact with that peculiar motion that exists in the resurrection, so that it shall propagate in our spirits. There seem to be many different kinds of molecular motion. It has been discovered by the microscope that healthy life produces cells that are circular or elliptical: but cancerous life produces cells that are very irregular. There is an essential difference in the motion of the two kinds of life; and there is just the same difference between the life of God and the life of the devil. One is regular and symmetrical, and the other is disorderly.

G.—I used to study this subject of the resurrection somewhat with reference to its effect on my body; but I am very indifferent to that

now. The external condition is a small matter comparatively, and does not take my attention; yet I always know there is an influx of life to the body accompanying it. The subject of the resurrection, which Paul gloried in, and which we can glory in, is independent of external conditions. We do not need to have our eye on them at all.

THE ONEIDAS.

BY S. H. R.

IV.

INCIDENTAL.

"I will dig up my hatchet, and bend my oak bow;
By night and by day I will follow the foe;
Nor lakes shall impede me, nor mountains, nor snows;
His blood can alone give my spirit repose."

THEIR Indian enemies sometimes called the Konoschioni "man-eaters," and the whites occasionally repeated the charge, even down to the days of the American Revolution. Dr. Robertson says, "Among the Iroquois the phrase by which they express their resolution of making war against an enemy, is, 'Let us go and eat that nation.' If they solicit the aid of a neighboring tribe, they invite it to 'eat broth made of the flesh of their enemies.'" These figures of speech would seem to prove that at some period of their history they actually did eat their enemies. If so, the practice had been generally discontinued before the commencement of their intercourse with the whites. As among the tribes of New England, the flesh or blood of an enemy was perhaps tasted on rare occasions to satiate extreme feelings of revenge, still they were not cannibals, in the ordinary sense of the term. Probably this reputation increased the dread with which other Indians regarded them. They certainly were a great terror to all their enemies. Colden states that the sight of a single Mohawk, at one period, would cause a whole tribe of New England Indians to flee in complete panic.

But now and then the Konoschioni found enemies fully as bold, enterprising, crafty and relentless as themselves. An Adirondack chief, named Piskaret, accompanied by four companions, in a single canoe, met and defeated five canoes full of Iroquois. The Adirondacks had three muskets apiece, loaded with chain-shot, while the Iroquois were as yet unprovided with that deadly weapon. After the strength of his nation had been broken, Piskaret refused to yield but devoted himself to avenge their wrongs. As none of his people dared to follow him, he marched alone in midwinter into the home country of the Iroquois. Here he concealed himself by day, and at night stole to a wigwam, with his snow-shoes reversed, and scalped all the occupants, who slumbered in fancied security. Next day no trace of an enemy could be found outside of the hut, and the catastrophe was inexplicable. On the second night another wigwam met the same fate, and the audacious foe again escaped undetected. The wily Piskaret baffled all the scouts, and on the third night attacked another family. This time the alarm was given and he was hotly pursued; but being the fleetest runner of his time, he mocked the efforts put forth to overtake him. Several of the swiftest Iroquois followed his trail till they could go no farther, when they camped and soon sunk into deep slumber. In anticipation of this state of things, Piskaret retraced his steps, dis-

covered the sleepers, and scalped them all; after which he returned home in safety with all his trophies. But from this time forth his doom was fixed. Not long afterward the Iroquois outwitted and captured him in Canada, when he met a fate worthy of his great renown.

During the French invasion of the country of the Oneidas and Onondagas in 1696, an Iroquois a hundred years old was captured and carried into Canada, where the allies of the French subjected him to the most prolonged torture, during the whole of which he sung his former deeds in battle, and scoffed at his tormentors as slaves of the French, whom he affected to utterly despise. Finally one of the enemy, moved by pity or anger, stabbed the heroic old savage to end his torment; at which he scornfully exclaimed, "Better not shorten my life, but continue your torture, and learn of me to die like a man." The French had ample cause to acknowledge, after witnessing such a scene, that though the Konoschioni might be exterminated, they could never be subdued.

The traditionary history respecting the origin of the Erie war may serve to illustrate the habits and resolute character of the Konoschioni. The Eries challenged the Senecas to a game of ball, to settle the question as to which nation was the superior in physical endurance and skill. The Senecas fearlessly accepted the challenge, and after a prolonged struggle their young men fairly bore away the honors in presence of both assembled nations. The Eries retired much chagrined, but soon sent another challenge—this time for a foot-race. The Senecas responded as before, and their champion nobly sustained the reputation of his people. Being unable to endure the humiliation of this second defeat, the Eries dispatched a third challenge, proposing a wrestling match; and once more both nations met on the borders of their respective territories to witness the struggle. Each nation staked its reputation upon a single champion, and the Eries grimly proposed the following conditions; that the man who fell should be instantly beheaded by his bosom friend. The Senecas deliberated, consulted their champion, and then proudly accepted the proposition.

At the appointed hour the champions met, and their bosom friends stood ready with drawn knives to execute the compact faithfully. The suspense of the throng of spectators may be imagined as the well-matched, brawny, supple, agile and resolute contestants, with eyes warily and sternly fixed upon each other, clinched in a struggle of life or death for the maintainance of national honor. This contest—infinitely above a gladiatorial combat in the dignity of its aim, the heroic grandeur of the voluntary actors, and the horror of its conditions—probably has no parallel in barbaric history. Each champion applied every known trip, resorted to every strategic feint, and strained every muscle to its utmost tension; yet victory long hung in suspense. But the endurance of the Seneca at last proved to be the greater. As the Erie fell, his nation gave one deep, united exclamation of horror and despair. While the triumphal shouts of the Senecas still rung in the ears of the defeated hero, the knife of his bosom friend gleamed in air above him, and in an instant his head was severed from his body.

The Eries departed in haste, glaring upon the Senecas with looks not to be mistaken. Not long after a hunting party of the Senecas descried a large band of the Eries, in warlike array, treacherously stealing into the Seneca country, and they hastened to give the alarm. The Senecas instantly sent runners to arouse the other nations of the League, and then promptly advanced with all their warriors to intercept the enemy. Placing their young men in ambush, the older ones alone met and fought the foe for more than half a day, till they were finally forced to give ground. The Eries rushed forward in eager pursuit. At this moment the signal agreed upon was given, and the impatient young Senecas sprung forth upon the enemy like tigers from their lair. The Eries were badly defeated, and many were taken captive. When the confederates arrived, the treacherous foe was completely overwhelmed.

Many thrilling tales are still told of the wars carried on by the Konoschioni against the Cherokees and Catawbias. A single Iroquois has been known to enter the borders of one of these nations alone—hundreds of miles from home and friends and surrounded by vengeful and crafty enemies—and after taking many scalps, to escape in safety. It was while engaged in this perilous warfare that the Oneidas became the firm allies of the Tuscaroras, whom they finally escorted northward—obtaining admittance for them into the Confederacy. It is supposed the Eries were not wholly destroyed but that a portion of them were driven South, where they were afterwards known as the Catawbias, and that it was the old hereditary feud that still made the Konoschioni their uncompromising foes. Tradition states that the Catawbias were remarkably courageous warriors.

A youthful Catawba once lingered in the rear of his defeated friends and fought so desperately that the Iroquois resolved to capture him at all hazards, but before they succeeded, he shot seven of their warriors. He was at length surrounded, taken, bound and led in triumph through the towns of the League. His hand was too red to be clasped in friendship—even had his proud spirit been disposed to consent to adoption—and it was resolved that his courage should be broken by protracted torture. His mind could not be shaken by delays, nor his temper overcome by mockery, insults or any indignities. Not a muscle twitched as he stood for hours loosely bound to a tree while knives and tomahawks were hurled close to his head in hopes of making him dodge. Finally actual bodily torture was applied, so judiciously as to thoroughly test his power of endurance, but not to harm any vital part. Splinters of combustible wood were thrust through the fleshy parts of his body and then set on fire, and many other excruciating tests applied. After three days of this constant torment he was unbound, and suffered to walk about or rest while new tortures could be planned and prepared.

Finding himself once more free, though of course carefully watched, the captive first acted in a way to lull all suspicion, and then at the right moment fled with a speed his foes supposed him no longer capable of, plunged into a stream near by and reached the opposite shore in safety. Amid a shower of bullets he there

turned, made a mocking gesture of defiance, and then bounded away into the protecting forest like a mountain deer. By almost superhuman effort he escaped being recaptured by the fresh and wrathful pursuers. Unarmed and without clothing, for days he dragged his worn and mangled body homeward, never daring to sleep, and subsisting only on such fruits as he could snatch by the way. When nature could stand the strain no longer, he sunk down by a tree and slept. On waking he hastened forward till he perceived the gleam of a fire in the distance. He cautiously crept toward this, and saw four of his foes slumbering around it. This sight nerved him to new efforts, but not of flight. He silently crawled nearer, gained possession of a tomahawk, slew them all and took their scalps; after which he helped himself to food, clothing and arms, and eventually reached home in safety. Later, a large party of the pursuers reached the spot, buried the bodies of their friends, held a council, and decided to abandon the pursuit of an enemy who bore a charmed life. They reasoned that this audacious warrior had already killed many of them, and would more if followed; besides, a man so brave and unflinching, deserved to live.

FROTH ON THE STEMS OF GRASSES.

Any one who has ever walked in our meadows during the grass season, cannot have failed to notice, more or less abundantly, a white froth on the stems of the grass. We have wondered at, and tried to account for, this phenomenon, many times. But all our personal observations and investigations have only resulted in mystifying us still further. The other day, however, we came across an extract from "Harris' Insects," quoted in explanation of this phenomenon. As we consider it satisfactory, we give the paragraph below:

"Here may be arranged the singular insects called frog-hoppers, which pass their whole lives on plants on the stems of which their eggs are laid in the autumn. The following summer they are hatched, and the young immediately perforate the bark with their beaks, and begin to imbibe the sap. They take in such quantities of this that it oozes out of their bodies continually, in the form of little bubbles, which soon completely cover up the insects. Thus they remain entirely buried and concealed in large masses of foam until they have completed their final transformation, on which account the names of cuckoo-spittle, frog-spittle, and frog-hoppers, have been applied to them."

THE COST OF SOVEREIGNS.

An exchange says that the costliness of monarchies has been the subject of considerable discussion in European papers. It gives the following, taken from some statistics that have appeared on this point:

His holiness the Pope, who can look over the whole of his temporal dominions from the ball of St. Peter's, is the cheapest monarch of Europe, and costs only \$200,000 per annum. Wurtemberg spends \$220,000 on her august sovereign, Denmark \$240,000, Norway and Sweden \$260,000, Holland \$500,000, and Portugal \$665,000. These thrones are among the comparatively inexpensive establishments. Bavaria sets apart a round million for royalty; England provides for her Queen and royal family \$2,350,000; Prussia maintains majesty at a cost of \$2,400,000. Italy charges her people for the new monarchy the handsome sum of \$3,200,000, and Austria suffers for the support of the Hapsburgs to the extent of four millions a year. These are among the moderately dead kinsfolk and imperial people. When we come to the Grand Turk, who wants many sequins to keep up his seraglios and harems, we find him tolerably "high-priced," \$6,600,000 being Abdul Assiz's allowance. The Emperor of the French gets his \$7,000,000 for managing the affairs of the empire. Lastly the Czar, who is the most expensive monarch to keep up of all, has \$8,500,000. Taken altogether, the sitters upon European thrones cost their subjects about forty millions of dollars a year for their mere personal expenses.

These high-priced, money-absorbing monarchies

probably look upon our cheap, republican system of government, with contempt. The Pope, who is styled the "cheapest monarch of Europe," is paid over twice as much per annum, as the President, Vice-president, and all the officers of the Cabinet. And the British Isles, which, were their area increased by twenty-five, would not equal the United States in extent, pay their Queen and royal family a sum per annum that is double that of the combined salaries of our President, Vice-president, officers of the Cabinet and Supreme Court, our thirty-three foreign ministers, the members of Congress and all the Governors of States.

THE CIRCULAR.

O. C., MONDAY, DECEMBER 27, 1869.

SOCIAL EVOLUTION.

THE sound and conservative papers are taking much for their text in these presumptuous days the sacred subject of marriage and family. Ministers, editors, college-presidents, judges and legislators all intimate in labored discourses that something is wrong in the prevailing social tendency; in a word, that marriage is in danger, and that now is the time for all right-thinking people to rally to the support of the long-tried and unimpeachable institutions of the past. "Marriage," they say "is the foundation of society! The family is the sole reminder we have of Eden!" Most true, O friends, let marriage and family by all means be preserved; but shall we not have to advance a little in our definitions? There is such a thing as evolution. The turn-pike road enlarges to the railroad, the twelve-passenger coach to the eighty-passenger car, the single-home-spinning-wheel to the thousand-spindle factory, the school-house singing-class to the Boston Jubilee, and so on. In all these cases there is no departure from the object sought, whether it be locomotion, manufactures or music, but only a change, an advance, an enlargement of the method of attaining it. May not marriage and the family be undergoing a transformation of this kind, whereby all that is good in these institutions will be immensely increased? If it is destruction merely that is going on, society may well be alarmed; if it is evolution, wise men will adjust themselves to it and help it on. It may be found that complex marriage and Community-sized families are after all the things which, while securing the benefits of the old sort, are best adapted to the spirit of the age. In this sense at least, we cry out with the rest, Let marriage and family be preserved!

EVENTFUL.

A REVIEW.—The last four months have been rather remarkable, we think—so crowded with events and rife with topics of interest. The ears of the public have had no rest from the hearing of news, over which the *quidnuncs* have chuckled and fat-tened daily. And these events have come so thick and fast, and have been so full of lasting interest, that the noise of the first is still ringing in one ear, while that of the last is stunning the other.

On the 16th of October, the "fossil man," (?) the "Cardiff Giant," was exhumed from his gravelly bed, and the story of his huge dimensions and probable antiquity, bruited abroad, filled the papers with wild speculations, and caused all his movements to be watched with eager interest. Then, as a rival "lion," Father Hyacinthe came to us across the waters. The public had heard of his wondrous eloquence and liberal ideas; so he was enthusiastically feasted, and toasted, and interviewed, the three short weeks of his visit. But in the midst of the excitement caused by the Carmelite orator, from the West came the news of the vote of the Cincinnati Board of Education, on the first of November, concerning the Bible in schools. Then the papers, Catholic and Protestant, orthodox and infidel, were all ablaze with angry discussions on the subject, which is not yet exhausted.

November 4th, came the news of the death of Geo. Peabody; and anon that the British Queen had

commanded one of her men-of-war to bring the body of that honored American citizen to his native land for burial. As yet, owing to stress of weather, the ship with its solemn freight has not reached our shores; so the public is still kept in anticipation on this subject. By the way, not the least remarkable occurrences of these four months are the deaths of so many eminent personages—Rawlins, Stanton, Fessenden, Walker, Wool, Gris, Sainte-Beuve, Ex-President Pierce, Lord Derby, &c., &c.

Across the ocean cable, on the 18th and 19th of November, came the news of the completion and "opening" of the Suez Canal—that grand triumph of modern enterprise. Vivid descriptions made us almost see the barbaric splendor of the opening ceremonies, as the lavish Viceroy of Egypt entertained the gay French Empress, the Emperor of Austria, the Prince and Princess of Prussia, and his thousand other guests.

We had already been interested in accounts of the union of the Old and New Presbyterian churches, of Women's suffrage meetings and Ladies' Parliaments, of the famous Byron-Stowe scandal, of discussions on the XVth amendment, of Wall-st. swindles and Erie railroad wars, of Burlingame, fêted through the continent, of the President's message, of troubles in Cuba and troubles in Spain, of Spanish gunboats and probable Spanish sovereigns, and the Duchess of Genoa remonstrating against her son's being disgraced by a Spanish crown, when, on the 25th of November, came news of the shooting of Richardson by McFarland, in the counting-room of the *Tribune*. Then the public was kept all agog with accounts of McFarland's reasons for the murder; of his wife, divorced in Indiana without his knowledge; of the latter's intimacy with Richardson; of Richardson, dying in the Astor House. Then a death-bed marriage was described, and the reverend names of Beecher and Frothingham were bandied about in the papers, as having given support to that which their cloth should not. On the 2d inst., Richardson died; and afterwards we heard that McFarland, already imprisoned, was indicted by the Grand Jury.

Then, with all these other subjects ringing in our ears, the papers began to dwell more and more upon the proposed Ecumenical Council, and the probable intentions of Pius IX. We heard how the Catholic prelates of all countries were invited to attend this Grand Council, even all the patriarchs and bishops of the Greek Church; and heard how the latter refused attendance, those in the Russian Empire being forbidden by their Czar. We heard how the Council was said to have been called by the Jesuits for the purpose of announcing the infallibility of the Pope as a dogma of the Catholic faith; and again, that it was for the purpose of giving heretic Christians (!) an opportunity to recant past errors and be received into the pale of the "one Holy, Catholic, Apostolic Church" as penitents. Then, on the 3d inst., we heard of the solemn Pre-synodal conference; and on the 8th inst., of the opening of the Council, when, after magnificent preliminary ceremonies of five hours' duration, and amid ringing of bells, pealing of solemn music and salvos of artillery, the Pope with his seven hundred prelates, marched in grand procession to the Council Hall—the north transept of St. Peter's, which, in its splendor and dimensions admirably corresponded, we were told, with the dignity and importance of the occasion, and the imposing body of ecclesiastics that was to hold its sessions within its walls. Then, after hearing of papal bulls and allocutions, on the 11th inst. it was announced that the sessions of the Council were adjourned until after the solemnities of Epiphany. Already there were at the Council 927 archbishops and abbots, 55 cardinals, and 11 patriarchs. On the 11th, a telegram announced that the Pope had decreed, that in case of his death, that the Council be dissolved and his successor be elected by none but Cardinals. This last event, the calling of the Ecumenical Council (the first for over three hundred years), is perhaps the most interesting of all. In spite of the sneers and sarcasms of the press at Pius IX's expense, the fantastic cartoons in the illustrated papers, representing the Pope as adverse to all modern progress

and going back to the dark ages with his "infallibility," "syllabus," &c., we confess to an honest admiration of the abstract idea of the Ecumenical Council. Its management and purpose may be everything that is absurd; its title, compared with reality, everything that is paradoxical; still the idea is grand. We cannot but admire a religion, which, though spread over the whole habitable globe, preserves its unity by having a center to which all its followers may look—keeping a current of life flowing towards its heart, and calling in its emissaries and officers, that they may be sent out again, more assimilated with that center.

And now, with all these accumulating events still on the tapis, the new year, 1870, will soon be "rung in," to witness, it may be, the finale of them all—the trial of McFarland, Mrs. Harriet Beecher Stowe's explanatory book, the decision of the Supreme court on the Bible question, the commercial test of the Suez Canal, the end of the Ecumenical Council, perhaps, and so on.

What if there should be found to be a connection between these manifold subjects of interest, and an orderly plan be deduced from this chaos? Who knows? There is one behind the curtain, we believe, overlooking the whole world and superintending the march of events.

CHILDREN AS HELPS OR HINDRANCES.

THE Catholic clergy, being unmarried, are free to travel on business of the church. They go to Rome, to Asia, Africa, Australia, or wherever they may be sent, at a week's notice. The Protestant minister on the other hand, having a wife and children dependent on him, must become located and stay at home. So far the advantage is with the Catholic.

But in another aspect the case is reversed. The Catholic priest by his rules of celibacy, is forbidden to propagate. Although he may represent the best learning and culture of his church, he can have no children, can transmit none of his personal qualities or acquirements to a future generation. The effect of this is to destroy systematically the main chance of improvement in the organization. It is like cutting off from a dahlia all the most perfect flowers, and leaving only the low and inferior ones to go to seed. The Catholic church instead of growing by the propagation of its best class, whereby it would secure the benefit of hereditary training, is replenished mainly by the breeding of an inferior class, whose tendency is to perpetuate ignorance and animalism. In this particular it is like the Shakers, and falls behind the general Protestant system, which offers many examples of the transmission of power from father to son in the clerical order, as in the case of the Mathers, Beechers, Bacons, Tyngs, &c.

The case seems to be one of choice between the value of free locomotion on the one hand, and improvement of stock on the other. The two things not being exactly compatible in ordinary society, the Catholic church chose the former and the Protestant the latter.

But can we not conceive of a social organization in which both of these advantages should be retained? Practically, we find this problem solved in the Community system. The men of our organization are as unhampered by local ties, and as free to move at the call of duty as any Jesuit ever was, and on the other hand, they are free to become fathers, and thus secure the fruits of hereditary culture. The family, instead of hanging about a man's neck and weighing him down with cumbering responsibilities, as in ordinary society, is here a fireside helper and delight. If one is a parent he knows that every woman and child is the care of the Community, that whether he is present or absent, those he loves will partake of all its progress and prosperity, and be provided for in a manner such as he could never hope to provide for them himself; and consequently he goes or comes in the public service with a buoyant heart, and a mind free from the cankering doubts and anxieties that are said elsewhere to beset the "family man."

COMMUNITY JOURNAL.

ONEIDA.

—The present is the time for taking the annual inventory (the school vacation is opportune for this), and the "sub-committees" of the various departments, may be seen with heads together, and pencil and paper in hand, in quiet corners about the premises, every day.

—It may be premature to arraign the weather-prophets now, but we can not help thinking, as the mild, pleasant winter days succeed one another, of the chilling prophecies the newspapers promulgated last fall, of the arctic winter in store for us. As an offset to the croakers, it may be mentioned that the "Canadian Trapper" ventured a prophecy not long since that the backbone of the winter was broken. Perhaps between these two extremes we shall find the "golden mean."

—Snow comes and goes this winter like certain "soap" that we have heard of. The few days' sleighing of the last week gave universal satisfaction seemingly, and business took a new impulse as it slipped off from wheels and glided on the comparatively frictionless sleigh-shoes. A good stock of the said "shoes" had been cast at the foundry, and fears were entertained that they would have to be carried over to another year; but the snow set the market all agog for sleighs, and for a time there threatened to be a "run" on the foundry.

—The Carpenters are engaged laying the floors and building the stairs in the new wing; preparations are also making to plaster it. The amount of sand that enters into the construction of a building, especially one for a Community, and a brick one too, is something astonishing to the uninitiated. We drew a small mountain of sand to lay up the walls of the house (the man we purchased it of said, after the teams had been drawing a few days, "I didn't suppose you were going to cart my whole farm off!") which all disappeared, and lately another pile of similar proportions has been drawn for the plastering.

—An organ-grinder is a *genus homo* that is rarely seen in the precincts of the O. C., but we have been favored this week with the novelty, much to the delight of the children, who disbursed their pennies (for which they drew upon the treasury) to the amount of a half-dollar or more with the utmost pleasure, feeling as they did that the exchange was vastly in their favor. The pennies and a good breakfast, served to warm up the heart of the "grinder" perceptibly, and light up his face with radiant good-nature, and he played his half-dozen tunes o'er and o'er, indoors and out, and left a promise with the children to come again and bring a monkey.

POSITIVELY FOR THE LAST TIME.

—*The Critic in the Kitchen.*—We hold that true criticism has an effect upon the spiritual condition of a person criticised, even though he be not present to hear the criticism. This truth was admirably illustrated in the case of the kitchen-lamp and the monkey-wrench. The lamp came back the next day in rather a sorry plight, with a broken chimney and apparently a broken spirit. The monkey-wrench has also returned, and I am strongly in hopes that it will play us no more of its monkey tricks.

Probably all will have observed that it is the runaway spirit that we are chiefly contending with among our criticizees. I hope to put a finish to this kind of criticism for the present, by bringing forward a last and most notable example. This is no less a character than our staid and sober vinegar-barrel. Not that I accuse it of running away bodily, but of running away in spirit. It was this interior part that Mr. C— detected in the act of running away quite rapidly from the partly closed faucet. In dealing with this case, we ought to take into account the fact that this vinegar-barrel has done a great deal of work since it was a youthful cider-barrel and that its temper is probably somewhat *soured* in its old age. For this reason, comparatively small provocation, such as leaving the faucet half closed, will be quite sufficient to let in, or out, the runaway spirit.

My other criticisms will be for lesser sins. On

three several occasions, within about a year, one or other of our two tin tea-kettles have had the misfortune to sit all night on the hot stove without any water in them. These sad occurrences are probably the outgrowth of an overweening self-esteem.

Then the stove-cover handles sometimes remain in the covers till they get very hot, and if I grasp them in my hurry, I burn my hand and perhaps throw them on to the floor and hit them a kick. Thereat they go scuttling across the floor in paroxysms of laughter. These are practical jokes and manifestations of disrespect for which, in my judgment, they ought to be *hanged*.

The coal-scuttles sometimes aspire to the office of incense altars. They once in a while take in a quantity of sweepings from the floor, and then, when I shovel in a few live coals with the hot ashes, they send up a cloud of delicious incense to which the kitchen company evidently are not *incense*-ble. Indeed I should think that they were highly *incense*-ed if I were to judge by the many *O! dears*, with which they greet the savory *o-dors*. I hope upon this hint, they will alter their habits.

KITCHEN MAN.

WILLOW-PLACE.

Dec. 20.—An interesting phenomenon was witnessed at the factory a few evenings since. A new spinner, with a leather belt which had not been oiled, was running in the lower silk-room. J. F. S., who was working near by, noticed that every time he passed near the new belt, a peculiar crackling sound was heard, which indicated the presence of electricity. As it became dark he observed that a bright stream of electricity was continually passing from the wood-work of the machine to the belt. When he held his hand near the belt, the effect was magical; jets of flame streamed from every finger, causing a pricking sensation, and slight shocks in the hand and arm. Several persons were attracted to the spot, and from every hand held near the belt, went out the same digital prolongations of electrical light. J. held the cat up to the belt, when from both its ears streamed bright flames of light, spreading into a fan-like shape. The cat evinced a positive dislike of the experiment, and with evident reason, as J. thought, who testified that he received very perceptible shocks through the feline medium.

WALLINGFORD.

—*Evening Meeting.*—G.—Christ said, "My meat is to do the will of him that sent me, and to finish his work." That is a very strong expression. It implies something different from duty. It indicates attraction and enthusiasm. I seemed to-day to get a clue, clearer than ever before, to the underlying motive and principle that prompted that expression. Paul, says of Christ, that "for the joy that was set before him, he endured the cross, despising the shame, and is set down on the right hand of the throne of God." It seems there was a joy before him. We can put the two things together, and if we can find out what that joy was, we shall see there was a motive sufficient for him to say, "My meat is to do the will of him that sent me." He wanted to get through his work that he might reach the joy. Now if any of us had the prospect of going to Europe, or had some great reward set before us, we should deem it a joy to do any little intervening job, even if disagreeable, because we should see what was before us. Returning then to the question, "What was the joy of Christ?" we must remember what he said to his disciples just before he left them. He said, "I came forth from the Father, and am come into the world:" again, "I leave the world and go to the Father." Christ came out of heaven where there is no shadow nor consciousness of evil, but where God's will is done perfectly, and all live in a full sunlight of love and joy. God, loving the world while it was still lying in the wicked one, and seeing that some at least might be brought up into his fellowship and glory, sent out Christ to gather them, with the intention of making a short job of it, and then calling him back. Christ's heart was so filled with the glory that he came out of, and was going back to, that all that he did in this world, was meat and drink to him. It is rather difficult for

us, perhaps, in our situation to take into our minds at once both these termini of Christ's experience. He came out of that glory which is with God, and went back to it. He knew all the time he was going back to it; and in order to get into fellowship with him and understand his motives, we must take all this into account. In so doing we shall find our spirits rising to something of the same pitch. If our life is hid with Christ in God, we shall be able to sympathize with him in saying it is our meat and drink to do the will of God. In Christ's last discourse with his disciples, he told them of that glory that belonged to him before the world was; and he evidently wanted to impart to their minds at least a dim conception of it. He said, "I go to prepare a place for you, that where I am there ye may be also." He had not said much about that before, but toward the last he meant to impress them with the joy that was before him and the joy that was before them in the sphere where they would live above evil, and in the sunlight of God. If we take a comprehensive view of what Christ was before and after he came into the world, we shall see what he meant by saying it was his meat to do the will of God. The storms and tribulations he went through here, were of small account to him—a mere day's work as it were. Such a vein of thought as this will help to steady us in our work.

A CHRISTMAS GIFT.

DEAR CIRCULAR:—Please accept the following declaration of beliefs, as a Christmas offering to your columns:

1. I believe in Jesus Christ as the only begotten Son of God, and as the true and only Savior of mankind.
2. I believe that he came in the flesh 1800 years ago, and is still clothed with the same human nature he then assumed.
3. I believe that his Second Coming took place, according to his own predictions, immediately subsequent to the destruction of Jerusalem, or about A. D. 70.
4. I believe that some of his disciples, particularly John, lived to witness that Judgment day.
5. I believe that Christ, at that eventful crisis in the history of the race, became *King de facto*, as he was before, *King de jure*, of both worlds—heaven and earth.
6. I believe that at that epoch, the Primitive, resurrection church, constituted Christ's bride, and together they inaugurated vital society, or heavenly Communism.
7. I believe that the fruit of that complex marriage has been given to the world in the twin forces of progressive science and religion.
8. I believe that all of the magnificent and marvelous inventions and discoveries, within the past hundred years, are directly due to the inspirations flowing into the minds of men from that heavenly organization.
9. I believe that Christ in abolishing death, and bringing life and immortality to light—through the gospel—also abolished the antecedents of death, sin, disease and old age, so that all who become identified with his life and spirit, will also enter into his glorious victories over the world, the flesh and the devil.
10. I believe that these unseen influences, emanating from Christ and the innumerable citizens of his heavenly Phalanx, can be discovered more or less clearly in advancing civilization, such as schools, combinations and co-operations of men, and in what ever movements are calculated to ameliorate human sufferings, destroy selfishness, dispel ignorance, and refine, control, and harmonize human faculties and passions for the happiness of all.
11. I believe, as a follower of Christ, that I am bound to ignore death with all its concomitants as conquered foes, and center my attention, thoughts and aspirations wholly on the resurrection society that is "coming down from God out of heaven prepared as a bride adorned for her husband."
12. I believe, therefore, that good is stronger than

evil, and that all things work together for good to them who love God.

13. I believe that the will of God is beginning to be done on earth as it is done in heaven, as seen in those who have the faculty and disposition to ignore all private property in themselves or others, who recognize God as the owner of all things, who organize for mutual improvement in that gospel that loves one's neighbor as one's self.

14. I believe, finally, that I am living in the day of the last judgment, as seen in the peculiar providential criticisms of individuals, societies, and nations, proclaiming on the house-tops things done in secret, that the lines may be drawn between the good and the evil, between the righteous and the wicked. a. c.

BATTLE FIELDS.

THE first of the present winter's course of scientific lectures before the American Institute of New York City, was delivered by President White of Cornell University. The lecture is interesting, and the more so, as, coming from the highest officer of the University, it may be regarded as representing the spirit in which this promising young institution enters upon its career. However lowly Science has had to bear itself before Religion—or that which went by this name in the past—the tables are certainly turned at the present time. It walks forth freely, not to say loftily, before its old master. Prof. White stands forth as the honored representative and bold advocate of Science, yet his allusions to Religion are reverent, and he is courteous and discriminating in his review of the past. We make the following extracts from a report of the lecture in the *New York Tribune*:

LADIES & GENTLEMEN: I purpose to present to you this evening an outline of the great sacred struggle for the liberty of Science—a struggle which has been going on for so many centuries. A tough contest this has been! A war continued longer—with battles fiercer, with sieges more persistent, with strategy more vigorous than in any of the comparatively petty warfare of Alexander, or Caesar, or Napoleon. I shall ask you to go with me through some of these most-determined sieges, and over some of the hardest-fought battle-fields of this great war. We will look well at the combatants—we will listen to the battle-cries, we will note the strategy of leaders, the cut and thrust of champions, the weight of missiles, the temper of weapons. My subject, then, shall be

THE WARFARE OF SCIENCE.

My Thesis—which, by a historical study of this warfare I expect to develop, is the following: In all modern history, interference with Science in the supposed interest of Religion—no matter how conscientious such interference may have been—has resulted in the direst evils both to Religion and Science, and *invariably*. And on the other hand all untrammelled scientific investigation, no matter how dangerous to Religion some of its stages may have seemed temporarily to be, has invariably resulted in the highest good of Religion and Science. I say *invariably*—I mean exactly that. It is a rule to which history shows not one exception. It would seem, logically, that this statement could not be gainsaid. God's truth must agree, whether discovered by looking within upon the soul or without upon the world. A truth written upon the human heart to-day in its full play of emotions or passions, cannot be at any *real* variance even with a truth written upon a fossil whose poor life was gone millions of years ago. And this being so, it would also seem a truth irrefragable, that the search for each of these kinds of truth must be followed out in its own lines by its own methods, to its own results, without any interference from investigators along other lines by other methods. And it would also seem logically that we might work on in absolute confidence that whatever, at any moment, might seem to be the relative positions of the two different bands of workers, they must at last come together: for Truth is one. But Logic is not History. History is full of interferences which have cost the earth dear. Strangest of all, some of the most direful of them have been made by the best of men, actuated by the purest motives, seeking the noblest results. These interferences and the struggle against them, make up the warfare of Science. One statement more to clear the ground. You will not understand me at all to say that Religion has done nothing for Science. It has done much for it. The work of Christianity has been mighty indeed. Through these 2,000 years it has undermined servitude, mitigated tyranny, given hope to the hopeless, comfort to the afflicted, light to the blind, bread to the starv-

ing, life to the dying—and all this work continues. And its work for Science, too, has been great. It has fostered Science often, and developed it. It has given great minds to it; and but for the fears of the timid its record in this respect would have been as great as in the other. Unfortunately, religious men started centuries ago with the idea that purely scientific investigation is unsafe—that theology must intervene. So began this great modern war.

ATHEIST AND INFIDEL.

The principal weapons in the combat are worth examining. They are very easily examined; you may pick them up on any of the battle-fields of Science; but on that field they were used with more effect than on almost any other. These weapons were two epithets—the epithets "Infidels" and "Atheists." These can hardly be classed with civilized weapons; they are burning arrows; they set fire to great masses of popular prejudices. Smoke rises to obscure the real questions. Fire bursts out at times to destroy the attacked party. They are poisoned weapons. They go to the heart of loving women; they alienate dear children; they injure the man after life is ended, for they leave poisoned wounds in the hearts of those who loved him best—fears for his eternal happiness, dread of the Divine displeasure. The battle-fields of Science are thickly strewn with these. They have been used against almost every man who has ever done anything for his fellow-men. The list of those who have been denounced as Infidel and Atheist includes almost all great men of Science—general scholars, inventors, philanthropists. The deepest Christian life, the most noble Christian character, has not availed to shield combatants. Christians like Isaac Newton and Pascal, John Locke and John Howard, have had these weapons hurled against them.

SCIENCE AND THE BIBLE.

The most tremendous theologic engine against Galileo was the idea that his pretended discovery vitiated the whole Christian plan of salvation. Father Le Gazre declared that it cast suspicion on the doctrine of the incarnation; others declared that it upset the whole basis of theology; that if the earth is a planet, and only one among several planets, it cannot be that any such great things have been done especially for it, as the Christian doctrine teaches. If there are other planets—since God makes nothing in vain—they must be inhabited, but how can these inhabitants be descended from Adam? how can they trace back their origin to Noah's ark? how can they have been redeemed by the Savior? In addition to this prodigious engine of war, there was kept up a terrific fire of smaller artillery in the shape of texts and Scriptural extracts. Some samples of these weapons may interest you. When Galileo had discovered the four satellites of Jupiter, it was denounced as impossible and impious. It was argued that the Bible clearly showed by all applicable types that there could be only seven planets; that this was proved by the seven golden candlesticks of the Apocalypse; by the seven branched candle-stick of the Tabernacle, and by the seven churches of Asia. In a letter to his friend Renieri, Galileo gives a sketch of some of the dealings of the Inquisition with him. He says "the Father Commissary Lancio was zealous to have me make amends for the scandal I had caused in sustaining the idea of the movement of the earth. To all my mathematical and other reasons he responded nothing but the words of Scripture. *Terra autem in aeternum stabit.*"

SOME OF THE RESULTS.

And now, what was won by either party in this long and terrible war? The party which would subordinate the methods and aims of Science to those of Theology, though in general obedient to deep convictions, had given to Christianity a series of the worst blows it had ever received. They had made large numbers of the best men in Europe hate it. * * * * * Worse than that, these well-meaning defenders of the faith had wrought into the very fiber of the European heart that most unfortunate of all ideas—the idea that there is a necessary antagonism between Science and Religion. Like the landsman who lashes himself to the anchor of the sinking ship, in the sight of all men, by the strongest cords of logic which they could spin, they had attached the great fundamental doctrines of Christianity to these mistaken ideas in Science, and the advance of knowledge had engulfed them. On the other hand, what had Science done for Religion? Simply this: Kopernik, escaping persecution only by death; Jordano Bruno burned alive as a monster of impiety; Galileo tortured and humiliated as the worst of misbelievers; Kepler hunted alike by Protestants and Catholics, had given to religion great new foundations, great new ennobling conceptions, a great new revelation of the might of God. Under the old system we have that princely astronomer, Alphonso of Castile, seeing the poverty of the Ptolemaic system, yet knowing no other, startling Europe with the blasphemy, that if he had been present at creation he could have suggested a better order of the heavenly bodies. Under the new system you have Kepler, filled with a religious spirit, exclaiming, "I do

think the thoughts of God." The difference in religious spirit between these two men marks the conquest gained in this war by Science for Religion.

MISTAKES OF THE CHURCH.

Perhaps the most unfortunate thing that has ever been done for Christianity is the tying it to forms of science and systems of education which are doomed and gradually sinking. Just as in the time of Roger Bacon excellent but mistaken men devoted all their energies to binding Christianity to Aristotle; just as in the time of Reuchlin and Erasmus they insisted on binding Christianity to Thomas Aquinas; so in the time of Vesalius such men gave all efforts to linking Christianity to Galen. The cry has been the same in all ages. It is the same which we hear in this age against scientific studies—the cry for what is called "*sound learning.*" Whether standing for Aristotle against Bacon, or Aquinas against Erasmus, or Galen against Vesalius, or making mechanical Greek verses at Eton, instead of studying the handiwork of the Almighty, or reading Euripides with translations, instead of Lessing and Goethe in the original, the cry always is for "*sound learning.*" The idea always is that these studies are *safe*.

CHEERFUL OMENS.

But, my friends, I will not weary you with so recent a chapter in the history of the great warfare extending through the centuries. There are cheering omens. The greatest and best men in the churches—the men standing at the centers of thought—are insisting with power, more and more, that religion shall no longer be tied to so injurious a policy—that searchers for truth, whether in Theology or Natural Science, shall work on as friends, sure that, no matter how much at variance they may at times seem to be, the truths they reach shall finally be fused into each other. No one need fear the result. No matter whether Science shall complete her demonstration that man has been on the earth six thousand years or six hundred thousand. No matter whether she reveal new ideas of the Creator or startling relations between his creatures—the result, when fully thought out, will serve and strengthen Religion not less than Science. The very finger of the Almighty has written on history that Science must be studied by means proper to itself, and in no other way. That history is before us all. No one can gainsay it. It is decisive, for it is this: There has never been a scientific theory framed from the use of Scriptural texts, which has been made to stand. This fact alone shows that our wonderful volume of sacred literature was not given for any such purpose as that to which so many earnest men have endeavored to wrest it. The power of that volume has been mighty indeed. It has inspired the best deeds our world has known. Despite the crusts which men have formed about it—despite the fetters which they have placed upon it—Christianity has blessed age after age of the past, and will go on as a blessing through age after age of the future. Let the warfare of Science then be changed. Let it be a warfare in which Religion and Science shall stand as allies, not against each other as enemies. Let the fight be for truth of every kind against falsehood of every kind—for justice against injustice—for right against wrong—for beauty against deformity—for goodness against vice—and the great warfare which has brought so many sufferings, shall bring to the earth God's richest blessings.

THE SOCIAL PROBLEM.

AN IMPORTANT LAW.

Judging from present appearances it would seem probable that "the social question" was about to intrude itself on the consideration of Congress, and that one or two of its many phases, at least, are soon to become the subject of animated discussion on the part of that body. The bill already introduced by Senator CRAGIN is designed to serve as a coffin in which to bury polygamy beyond the hope of a future resurrection. The key-note of this important document is found in the following somewhat remarkable paragraph, which we quote from the text of the bill in question:

"Marriage, so far as its validity in law is concerned in the said territory, is hereby declared a civil contract, to which the consent of parties capable in law of contracting is essential. No man resident of said Territory shall marry his mother, his grandmother, daughter, granddaughter, stepmother, grandfather's wife, son's wife, grandson's wife, wife's mother, wife's grandmother, wife's daughter, wife's granddaughter, nor his sister, his half sister, brother's daughter, sister's daughter, father's sister, or mother's sister. No woman shall marry her father, grandfather, son, grandson, stepfather, grandmother's husband, daughter's husband, granddaughter's husband, husband's father, husband's grandfather, husband's grandson, nor her brother, half-brother, brother's son, sister's son, father's brother, or mother's brother."

This bill should certainly be passed, for reasons almost as numerous as its many provisions. The *Chicago Times* takes a very sensible view of this sub-

ject, and publishes the following grave comment on the bill in general and the above clause in particular: "Senator Cragin's bill, forbidding a man to marry his grandmother, is timely. Mr. Beecher's latest explanation, to the effect that he considers it his "magisterial" duty to marry any body of sufficient age, seems to call for a law not only forbidding a man to marry his grandmother, but to prevent him from marrying her in spite of the protest of his grandfather." —*The World*.

CANNING FRUITS.

RASPBERRIES.

THE raspberry is preserved without difficulty, the process being substantially the same as that for strawberries, differing only in the amount of sugar used. One pound and seven ounces of fruit is allowed for a quart bottle. A syrup of twenty-four degrees density is sufficient for such varieties of raspberry as the Philadelphia, Hornet, and Brinkle's Orange. The Black-Cap variety, if well ripened, may be preserved with a trifle less sugar.

By experimenting, we have discovered that the raspberry may be successfully preserved at a temperature several degrees below the boiling point—say between two hundred and two hundred and ten degrees Fahr.—if held at that point for the space of fifteen or twenty minutes. When bathed at this temperature the appearance of the fruit is scarcely changed. Probably other soft fruits may be preserved in the same manner. When preserved in tin cans, the time of bathing the raspberry should not exceed five minutes after the water boils (in case the water is nearly cold to begin with). Tin being a better conductor of heat than glass, fruit is much more readily heated in cans.

BLACKBERRIES.

The blackberry is scarcely worth canning, with the exception of some of the improved varieties, such as the Lawton, which has about the right degree of acidity. The same rules apply for canning this fruit, as for the raspberry, except that the usual degree of heat and time in bathing (that of ten minutes at the boiling point), is required, on account of the hard core at the center of the berry.

PLUMS AND CHERRIES.

Fruits that are canned with the pits in, such as plums and cherries, require the full time of bathing, besides five minutes at a point a few degrees below boiling. If put in tin cans, an eight-minutes bath is sufficient. One pound and five ounces of the fruit is all that should be put into a quart jar. The density of the syrup used should be twenty-eight degrees for such varieties as the Egg and Damson plums, and from eighteen to twenty degrees for Heart cherries.

PEACHES.

In canning peaches, in order to insure a good preserve, the fruit should be ripe, and beginning to soften. Mixing hard and soft peaches together in canning, will be sure to give an inferior quality of preserve. In preparing the peaches, they are first halved, and the stones taken out; then pared, laid on plates and weighed. One pound and seven ounces of fruit is allowed to a quart can or jar. A syrup of twenty-two degrees density is used, and usually about three minutes less time is allowed in bathing than for plums, though the proper distinction between fruit in glass and fruit in tin should be observed.

PEARS.

With pears as with peaches, it is important to have the fruit well ripened before preserving. This fruit may be pared and cored, or pared and the core left in, as best suits the taste. The pear has so small a core that much of this fruit is packed with it left in. The rules for preserving peaches may be applied to this fruit; in the case of very tart fruit, however, the syrup is made two degrees heavier.

CURRANTS.

Currants may be canned when in a green state, for pies; or when ripe, for table use. When canned for pies, no sugar is used. For table use, a syrup of twenty-eight degrees density is required to make them palatable. One pound and eight ounces of ripe fruit is suitable for a quart bottle. Bath the usual time.

CANNING QUINCES.

This fruit is first pared and cored, and then cooked in water until it is tender. It is then weighed and filled into bottles or cans, allowing one pound and six ounces of fruit to a quart bottle or can; a syrup of twenty-four degrees density is required. The cores and parings of the fruit may be cooked, and the juice expressed and made into jelly.

PINE-APPLES.

Pines make an excellent preserve, though the price of this fruit makes it sometimes rather expensive. The pines are cut into slices about three-eighths of an inch in thickness, by means of a slicing machine. These slices are then pared, cored and cut in pieces suitable to be packed in jars, allowing one pound and six ounces to a jar, and using a syrup of twenty degrees density. Bath ten minutes.

In giving our method of canning fruit, it will be noticed that the fruit is weighed for each bottle or can. Without some such rule, there could be no accuracy, nor any certainty of having the fruit alike in sweetness. A can that lacked in the proper amount of fruit, would be found to be over-sweetened; and on the other hand, one that had a surplus of fruit (which will be more liable to be the case, especially when the fruit is soft and packs together), would not be sweet enough.

All kinds of fruit may be safely packed without sugar, or the quantity may be modified at pleasure. We have given the degrees for the different kinds of fruit, which we have found from long experience best suits the majority of people. In packing fruits without sugar, they should be put up in their own juice. If water alone is used, the fruit will be found to be more or less insipid.

The following are some of the best varieties of the different kinds of fruit for canning purposes:

Blackberries:—Lawton.

Strawberries:—Wilson's Albany seedling.

Peaches:—Crawford's Early, Crawford's Late.

Raspberries:—American Black-Cap, Philadelphia, Hornet, Brinkle's Orange.

Plums:—Yellow Egg, Yellow Gage, Lombard, Blue Damson.

Cherries:—Yellow Spanish, Elton, Black Tartarian, May Duke.

Pears:—Louise Bonne de Jersey, Bartlett, Flemish Beauty, Seckel.

H. T.

SCIENTIFIC.

WISE men are puzzling themselves to account for the fresh water which comes up through an iron tube, sunk fifteen feet through the constantly shifting sands of Cape Cod, from fifteen to twenty feet from high water, and not more than three feet above it. The water in this tide rises and falls regularly with the tube, yet more than one hundred barrels have been pumped from it at one time, without finding the slightest trace of saline matter. It is of such fine quality that vessels supply themselves for a sea voyage from this well.—*Exchange*.

To those interested in theories of population and in the influence of war, pestilence, famine, and other causes in keeping down the rates of multiplication, Sir John Herschel suggests the following question: "If we suppose that death had not been introduced into the earthly scheme, and commencing with a single pair they had all gone on doubling with each generation of thirty years, what would have been the result at the end of a hundred generations, or three thousand years?" To this question he answers, that "if the whole surface of the earth and sea were spread out into a plane, and each person were allowed a square foot of surface and a space four feet high, the number of human *strata*, thus piled one on the other, would amount to 460,790,000,000,000;—that is, the column of humanity would grow to a height 3,674 times greater than the distance of the sun from the earth."

ACID RIVERS.—The *Rio Vinaigre*, in South America, has its source nearly two miles above the level of the sea, on the volcano named the *Purace*. Humboldt was the first to ascertain that its waters contain free sulphuric and muriatic acids. According to Boussingault, this river empties into the Rio Cauca, into which it falls from a height of about 400 feet, discharging daily 34,784 cubic metres of water, containing 37,611 kilogrammes (more than 40 tons) of strong sulphuric acid, and 31,654 kilogrammes (nearly 35 tons) of strong muriatic acid. No fish are found in the Rio Cauca for more than 10 miles below the point where it receives these acid waters.

In the island of Java there are several small streams and lakes which contain free sulphuric and muriatic acids; and on the island of Sumatra there is a lake which contains free nitric acid. All these phenomena are the result of volcanic action.

—*Journal of Chemistry*.

LIGHTING A DARK ROOM.—The *London Builder* recommends a plan for lighting a dark room in which the darkness is caused by its being situated on a narrow street or lane. The Builder says if the glass of a window in such a room is placed several inches within the outer face of the wall, as is the general custom in building houses, it will admit very little light, that which it gets being only the reflection from the walls on the opposite houses. If, however, for the window be substituted another in which all the panes of glass are roughly ground on the outside, and flush with the outer wall, the light from the whole of the visible sky and from the remotest parts of the opposite wall will be introduced into the apartment, reflected from the innumerable faces or facets which the rough grinding of glass has produced. The whole window will appear as if the sky were beyond it, and from every point of this luminous surface light will radiate into all parts of the room.—*Exchange*.

THE students of Bellevue Medical College in New York, gave a concert the other evening, to raise funds for providing a Christmas dinner for the hospital patients, some 900 in number. The friends of the institution assembled in large force, and the concert proved a success.

THE track of the Midland Railroad between Norwich and Sidney Plains is nearly ready for use. A train of cars crossed Lyon Brook bridge for the first time on the 23d inst. The bridge is of wrought iron, is eight hundred feet long, and one hundred and fifty-five feet high at the highest point, where there is a span of one hundred feet.

ERRATUM.—In a portion of our last issue, under the heading "Community Journal," G. D. A. is reported to have said to a lady visitor—"We don't have any imported silk now-a-days." The statement as it stands is incorrect, and should have read, "imported *machine-twist*." All our raw stock used in silk manufacturing, and the greater proportion of dress silks worn in this country, are of foreign importation.

☞ We have received the first installment (fifty copies) of "American Socialisms" from the publishers, and shall now be able to send it to all who apply for it promptly. It is well bound, and makes a handsome volume. The price, post-paid, to subscribers of the *Circular*, is \$3.50.

REV. T. K. BEECHER says in an Elmira paper, that "it is easier to condemn the social system of the Perfectionists than to answer their arguments."

ITEMS.

FATHER HYACINTHE has arrived at Havre.

THE Provisional Government of Paraguay has abolished slavery.

MR. FECHTER, the famous actor, is on his way to the United States.

THE Spanish gunboats are well on their way towards Cuban waters.

GOLD sold in New York on Tuesday last at 119½, the lowest point which it has touched since the battle of Antietam.

It is reported from Rio de Janeiro that Lopez had fled to Bolivia. The vomito had broken out among the soldiers of the allied army.

TEN lives were lately lost by the caving in of a coal-mine at Stockton, Penn. Two dwelling-houses were carried down a distance of forty feet.

THE nomination of E. R. Hoar for Associate Justice of the Supreme Court of the United States has not been confirmed, and probably will not be.

THE peninsula and bay of Samana, on the island of San Domingo, have been leased by the United States for fifty years. The steamer Albany arrived at Samana on the 6th inst. and took possession.

A suit which has been pending for several months past, before the Supreme Court of the Third District of this State, for the recovery of a child held by the New Lebanon Shakers, has been decided in favor of the mother, Mrs. Barbour, and the child ordered to be placed in her custody.

THE steamship *Monarch* with the remains of Geo. Peabody, sailed for America on Tuesday last. The funeral fleet will be due on our coast just before New Year's Day. Congress has passed a resolution authorizing the President to make appropriate preparations for the reception of the body.

A PROCLAMATION, issued on the 10th ult. by Cespedes, President of the republic of Cuba, has lately been received. It presents the Cuban cause in a more hopeful aspect than we had been led to look for. The President says there are 40,000 men, well armed, and in tolerable discipline in the patriot army, and ten men stand ready to fill the place of every one that falls.

THE negotiations with regard to the Alabama claims have been transferred to Washington. Late correspondence on the subject is published, including a long letter of instructions from Secretary Fish to Minister Motley, and one from Lord Clarendon to Minister Thornton at Washington. The latter asserts that Her Majesty's government is anxious to arrive at a satisfactory solution of the whole question.

EX-SECRETARY EDWIN M. STANTON died of heart-disease at his residence in Washington, Friday morning, Dec. 24. He had just been appointed Associate Justice of the Supreme Court of the United States, his nomination to that office having been promptly confirmed by the Senate without the usual

reference to the appropriate committee. Flags were placed at half-mast in respect to his memory on the morning of his death, and much feeling was manifest. The offices of the War Department will be draped in mourning for thirty days, and all business therein will be suspended to-day, for the funeral.

JUST north of the dividing line between Dakota and Minnesota, on both sides of the Red River of the North, which empties into Lake Winnipeg, is what is called the Red River country, or Prince Rupert's Land. Its inhabitants number about twenty thousand, and are a mixture of Scotch, English, Irish, and half-breeds of French and Indian blood. Within a year, the Hudson Bay Company have for a consideration transferred this territory to the Dominion, without concerning themselves as to the wishes of the settlers. The people, however, have views of their own as to their political rights, and declare that they will have a government of their own. Accordingly when the new Governor, McDougall, entered the territory a few weeks ago, he was met by a body of insurgents, and forced to take refuge in Dakota. A provisional government was organized, and McDougall's attempts to get possession of the territory seem to be thwarted. Late reports say that the greater part of his agents and emissaries have been captured by the insurgents, and that his followers at present consist only of some fifty swamp Indians.

CONGRESS has passed the bill for the reconstruction of Georgia, and it has received the President's signature. The bill provides for the convening of the old Legislature, excluding persons ineligible under the 14th amendment to the Constitution, and requiring that none be refused a seat on account of color or previous condition of servitude. The bill also provides that the Legislature shall ratify the 15th amendment proposed to the Constitution of the United States, before Senators or Representatives are admitted to seats in Congress. Gov. Bullock has issued a proclamation convening the Legislature on the 10th of January, in accordance with the act. General Terry has also been assigned to the command of Georgia as a military district, by order of the President. In the Senate a bill has been introduced requiring the re-organization of the Virginia Legislature, and one providing for the execution of the laws against polygamy in Utah; also a bill for the reform of the civil service, and one in relation to telegraphic communication between the United States and foreign countries. Both branches of Congress adjourned on Wednesday, the 22d inst., for a recess till the 10th of January.

TO CORRESPONDENTS.

L. M., *Indiana*.—"You say in the *Circular* No. 38, that your permanent subscribers are entitled to the book on 'American Socialisms' without pay. If I am one, you will please send the book by mail," &c.

THE term "permanent subscribers," as we have used it, needs a word of explanation for some of our readers. In the spring of 1865, when the business facilities of the Community were crippled by the stagnation of trade, there was at the same time an urgent demand for its publications which it was unable to supply. To help meet this demand without disabling itself, the Community made the following proposition to all who were able and willing to co-operate with it in publishing, viz.: that "every person sending us \$50, shall be entitled to all our publications *henceforth and forever*." This proposal, it may be understood, is not now open to subscription; it was a temporary expedient for a temporary exigency. At the time it was made, however, about twenty persons promptly responded to the proposition, and thus constituted themselves "permanent subscribers"—entitled, without pay, not only to the *Circular*, but to a copy of every publication thereafter issued from the Community press. To these persons we have regularly forwarded whatever book or pamphlet has been published by the Community since the above named date. To them, also, we have just mailed *free* (postage excepted), a copy of "American Socialisms." But to all others of our subscribers, we will send the book, post-paid, on receipt of the price, \$3.50.

Announcements:

THE ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles from Oneida Depot. Number of members, 203. Land, 664 acres. Business, Horticulture, Manufactures, and Printing the *Circular*. Theology, Perfectionism. Sociology, Bible Communism.

WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one and one-fourth miles from O. C. Number of members, 25. Business, Manufactures.

WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of the depot. Number of members, 40. Land, 228 acres. Business, Horticulture, Publishing, Job Printing, and Manufacturing.

SPECIAL NOTICE.

The O. C., and branches are not "Free Lovers," in the popular sense of the term. They call their social system **COMPLEX MARRIAGE**, and hold to freedom of love only within their own families, subject to free criticism and the rule of Male Continence.

ADMISSIONS.

Members are admitted to the O. C. and branches after sufficient acquaintance; but not on mere application or profession of sympathy. Whoever wishes to join must first secure confidence by deeds. The present accommodations of the Communities are crowded, and large accessions will be impossible till new Communities are formed.

STEEL TRAPS.

Eight sizes and descriptions, suitable for catching House Rats, Muskrats, Mink, Fox, Otter, Beaver, the Black and Grizzly Bear, are made by the Oneida Community, Oneida, N. Y., of whom they may be purchased. Descriptive-list and price-list sent on application.

WILLOW-PLACE FOUNDRY.

All kinds of agricultural, machine, and light castings on hand or made to order.

P. O. address, *Oneida Community, Oneida, N. Y.*

MACHINE TWIST, RIBBONS & SEWING SILK.

Machine Twist, and Ribbons of our own manufacture (Willow-Place Works); also, various brands and descriptions of Sewing Silk, in wholesale quantities, for sale by the Oneida Community, Oneida, N. Y.

MOUNT TOM PRINTING-OFFICE

(WALLINGFORD COMMUNITY), WALLINGFORD, CONN.

Being refitted with new type and press, our establishment is now ready to receive orders for Cards, Circulars, Price-lists, Pamphlets, and the lighter kinds of Job Printing. Particular attention paid to Bronze work and Color Printing for Labels. Orders from abroad should be addressed to

WALLINGFORD COMMUNITY,
Wallingford, Conn.

PICTURES.

The following Photographic Views of the Oneida Community can be furnished on application: The Community Buildings, Buildings and Grounds, Rustic Summer-house and Group, and Bag-Bee on the Lawn. Size of pictures, 8 inches by 10. Price, 75 cents. Various Stereoscopic Views of the Buildings and Groups and Grounds can be furnished at 40 cents each. Views, *cart de visite* size, 25 cents each. Any of the above will be sent by mail, post paid, on receipt of price named. Address, *Oneida Community, Oneida, N. Y.*

PUBLICATIONS.

HAND-BOOK OF THE ONEIDA COMMUNITY; with a sketch of its Founder, and an outline of its Constitution and Doctrines. 72 pp. octavo. Price, 25 cents for single copy; \$3.50 per dozen.

SALVATION FROM SIN, THE END OF CHRISTIAN FAITH; an octavo pamphlet of 48 pages; by J. H. Noyes. Price, 25 cents per single copy, or \$2.00 per dozen.

THE TRAPPER'S GUIDE; a Manual of Instructions for Capturing Fur-bearing Animals; by S. Newhouse. Second edition; with New Narratives and Illustrations. 280 pp. 8 vo. Price, bound in cloth, \$1.50.

MALE CONTINENCE; or *Self-control in Sexual Intercourse*. A Letter of Inquiry answered by J. H. Noyes. Price, 50 cents per dozen.

BACK VOLUMES OF THE "CIRCULAR," unbound. Price, \$1.50 per volume, or sent (post paid) by mail at \$1.75. The above works are for sale at this office.

MESSRS. TURNER & COMPANY, Book-sellers, Paternoster Row, London, have our HAND-BOOK OF THE ONEIDA COMMUNITY, and the TRAPPER'S GUIDE for sale. They will receive subscriptions for the *Circular* and orders for our publications.